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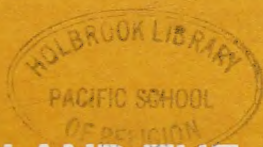


CHRISTIAN SCIENCE SENTINEL

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AUGUST 27, 1979
VOL. 81, NO. 35

"WHAT I SAY UNTO YOU
I SAY UNTO ALL,
WATCH."—JESUS



YOU AND THE CHRIST

GOD-CONTROLLED CHOICES

THE "NEW LOOK" SENTINEL



- 1489 **You and the Christ** CARL J. WELZ
1492 **Regular church attendance—a way to healing**
ELINOR R. DOUGLASS
1494 **On crying Abba . . .** (Poem) STEVEN ALAN AVEY
1495 **Youth's SOS—healing criminality in the young**
GODFREY JOHN
1498 **Reason for rejoicing!** JUDITH ANN HARDY
1501 **God-controlled choices** ROSALIE E. DUNBAR
1504 **You are invited . . .** LEON ALBO WOODS
1506 **Certainty** (Poem) PAUL STEVENS BASILE
1507 PERSPECTIVE ON THE NEWS

EDITORIALS

- 1509 **The “new look” Sentinel**
1514 **On brevity**

FOR CHILDREN

- 1516 **Traveling in the ark** BARBARA LOUISE PETTERSEN

TESTIMONIES AND NOTICES

- 1518 **Testimonies of Christian Science Healing**
1525 **Christian Science Lectures**



Marca Registrada

Founded in 1898 by Mary Baker Eddy,
author of the Christian Science textbook,
Science and Health with Key to the Scriptures

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You and the Christ

CARL J. WELZ

Do you need to feel loved? Do you need to feel stronger, healthier, more sure of your place in life? If we could understand the Christ, we would see that all these needs are already met. And we can.

The traditional Christian view of Christ as Jesus, when accepted in faith, brings comfort, and sometimes transformation of the soul. It makes us feel good, and if our faith is enough to cause us to surrender ourselves to Christ, it makes us be good. But there is much more to the Christ than this. Christ is the healing and saving Truth of all that is—the true idea of the Principle that forms and governs the universe, including man. Christian Science defines God as this Principle, infinite, divine Love, the ever-present, all-knowing Mind.

If you do not see your needs being met, even though you have looked to Jesus for an answer to your prayer, do not be discouraged. There is more to be learned of the Christ, and with the learning comes understanding—and healing.

We read in the Bible that Jesus himself spoke of God as his Father. "My Father is greater than I,"¹ he said. "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."² And when someone addressed him as "good Master," he replied: "Why callest thou me good? there is none good but one, that is, God."³

In the light of these statements, his words "I and my Father are one"⁴ take on special meaning for us. His oneness with the Father points to our goal of oneness with the Father. And we can achieve that unity as we come to understand the Father as Principle, and man as actually the son, or idea, of Principle.

How are we to gain this understanding? Not by ourselves, of course. It comes to us through the gracious love of Principle itself. The coming of Jesus was evidence of this love. Further evidence is the revelation of Truth, by Principle, to Mary Baker Eddy, the Discoverer and Founder of Christian Science. There is a difference between the principle of mathematics and the divine Principle of the universe. The principle that makes $1 + 1$ equal 2 is there for anyone to understand and use. But the divine Principle is so much more—our loving Father-Mother, infinite Love itself. It consciously creates its ideas and cares for them. We see and feel the action of this Principle through its true idea, Christ, Truth. The love of the Principle of the universe actually cares for man, and as we begin to feel and respond to this love we become conscious of our oneness with the Father.

Mrs. Eddy discovered the Science of this great Truth—Christian Science. She defined "Christ" as "the divine manifestation of God, which comes to the flesh to destroy incarnate error."⁵ This concept of the Christ is part of the revelation of the divine Principle that came to Mrs. Eddy and that she gave to us in the Christian Science textbook, *Science and Health with Key to the Scriptures*.

We still need to have faith in God and in the Christ. But the gap between our present belief in material life or intelligence and the concept of Life shown by Jesus is significantly narrowed as we study this textbook. We find Mrs. Eddy's words illuminating the Bible, and we can see enough of the truth of Principle's universe to

let go of some of our faith in matter. Then we find healing taking place in our thought and in our bodies.

How wonderful it is to know that the Principle, or Mind, of the universe loves us! We know this because Principle has not waited for us to come; it has come to us. To feel loved, valued, strong, healthy, secure, we need to understand our relationship to the Father. Mrs. Eddy refers to Him not only as Principle, Mind, Love, but as Father-Mother. And Jesus called God "Spirit."⁶ Mrs. Eddy shows us how we can understand—how the real in our lives can be separated from the unreal. "Understanding," she says, "is the line of demarcation between the real and unreal." And she also says, "Spirit imparts the understanding which uplifts consciousness and leads into all truth."⁷

Like someone standing in the sunlight but not feeling its warmth, we can walk through our day without being aware of the impartations of Spirit. But the impartations are there, and the signs we need in order to recognize them are clearly set out for us. We have the Bible. We have Jesus' life and works. We have *Science and Health*. The Christ has been and is doing its work—not just embracing the spiritual man, but coming "to the flesh." No matter how deeply we think we are sunk into fleshly or material belief, we can feel the warmth of the sun, and we can feel the present coming-to-the-flesh of the Christ.

Begin to recognize this life-imparting message from the divine Principle, and the material universe, by comparison, begins to seem less real. Then we more easily let go of our faith in it, and turn more fully to that Father-Mother Love. As we do this, not only do we feel loved but things change in our lives. We find friends who love us, and we love them. We find our identity as important children of God recognized by others, for they too begin to feel the radiant effects of the Christ in us, revealing the importance of every one of Principle's ideas. We learn that weakness of any kind, disease, fear—all are lies about the Principle of the universe, lies about God, which Christ Jesus proved false. Accepting his proofs of their falsehood, we find that we have authority to correct each such lie as it appears. Man is the perfect idea of perfect Principle, and we know it.

The errors the Christ comes to destroy are all material beliefs. Awake from the belief in material life and intelligence, and welcome the coming of the Christ!

Christ, the true idea of Principle, Love, Mind, will show you, in ways you can feel and know, that you are loved, that you are important, that you are strong, healthy, and sure of your place in life. And if anything suggests that you lack these things, the Christ in your thought will correct it. You will be healed!

¹ John 14:28; ² 5:19; ³ Matt. 19:16, 17; ⁴ John 10:30; ⁵ *Science and Health*, p. 583; ⁶ See John 4:24; ⁷ *Science and Health*, p. 505.

Regular church attendance— a way to healing

ELINOR R. DOUGLASS

Through Mrs. Eddy's provisions in the *Manual of The Mother Church*, we are given the opportunity to attend Christian Science church services. Attendance on a regular basis can be an important support to healing.

I discovered this when I was a new Christian Scientist. I became gravely ill with a severe kidney infection and stomach disorder. Because I had seen proofs of healing through my immediate family's reliance on Christian Science, I was confident that I could depend on it.

I asked a practitioner to help me through prayer. When treatment began, the regenerative power of Spirit had its effect. My appearance improved, and a more natural state of health evolved. During this period of spiritual growth the practitioner strongly encouraged me to attend church services. In fact, her exact words were, "On Sundays and Wednesdays you belong in church!"

Mrs. Eddy's definition of "Church" in *Science and Health* begins: "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle."¹ Because the spiritual meaning of this passage was gradually becoming clearer to me, I was able to grasp the value of the practitioner's words. I felt the impulsion of Truth and Love behind them. So I went to church. Every Sunday, every Wednesday, with no excuses. I became stronger, freer, and soon was well.

Church, the eternally existent "structure of Truth and Love," is the permanent outcome of divine Principle, God. It is the divine idea giving impulse to our church organization. When we support the church institution established by the *Manual*, the true nature of the divine idea, Church, is brought into clearer focus. We feel Christ, the illumined ideal of Truth.

Jesus, through his exemplification of Christ, was able to say, "Where two or three are gathered together in my name, there am I in the midst of them."² He established the spiritual basis of congregating for church services that heal through the power of the Christ-spirit.

This healing presence, or Christ, Truth, through its universal nature, is the foundation, power, and substance of every Christian Science church service held throughout the world. Truth brings the Christly essence of Church to bear on our everyday lives. It upholds, preserves, and forwards all that is right. It corrects, adjusts, harmonizes, and purifies whatever is not.

Understanding the spiritual reality of Church, we find that we see in the light of Truth's clarity, function in the power of Love's purity, rest in the truth of Principle's certainty. This reflection of infinite Mind is the impartation of God's perfect nature and selfhood. Our actual unity with God is made clearer to us in church through the healing power of Truth being realized.

Through the prayers of the congregation we feel God's presence with us—the comforting, holy atmosphere of Love unconfined.

Church and its healing effects are not restricted to a particular locale but are felt throughout the community. When word of Christ Jesus' powerful healing works spread through the cities and countryside, people flocked to hear him speak and to be healed.

They had faith that the Saviour would heal not only them, if they were in need, but also those friends and loved ones they brought with them. And he healed them.

Our church services can have this same healing influence. Our Leader, Mrs. Eddy, assures us, "When the omnipotence of God is preached and His absoluteness is set forth, Christian sermons will heal the sick."³

Healing sermons result as we recognize and accept the actual presence of God's Word. Sermons that heal embody the beauty of God's omnipotence and His absoluteness. Rather than reach out *to* perfection, we work *from* spiritual perfection as the self-sustained fact of Truth and Love. The more we cultivate this understanding—the more we let the true idea of Church be the only real substance of our church services—the more healing will take place.

The activity of Christ, Truth, is continuous, uninterrupted. Why not let this fact be our basis for church attendance? It's a way to healing.

¹ *Science and Health*, p. 583; ² Matt. 18:20; ³ *Science and Health*, p. 345.

On crying Abba . . .

It's not yelling for you, Father;
 just the purest adoration,
 joyous jubilation.
 Totally cling-free praise
 reveals Your enfolding, intimate, surrounding ways
 of total care.
 So, of course, today,
 the cry continues
Abba! Abba! Abba, Father!

STEVEN ALAN AVEY

Youth's SOS— healing criminality in the young

GODFREY JOHN

In one of the log cabins of a boys' summer camp, a young counselor surprises two twelve-year-olds quarreling violently. As he steps between them, one of the boys turns on him, unsheathes a hand-knife, and raises it above his head. The counselor stands motionless, his eyes on his assailant. No word is spoken. Suddenly the boy throws down the knife and collapses in tears.

What has happened?

For several weeks the young counselor had worked with great patience to remedy the stubbornness, defiance, and antisocial behavior shown by this boy. He had met with resistance all along the line. Then one day, after a thoughtful discussion with an experienced Christian Scientist who happened to be giving a talk at the camp, the counselor began to see that it is only hostility that reacts to hostility. By the same token he learned that it takes a clear recognition of the spiritual good present in one's own consciousness to discern the presence of that good in someone else.

The two Christian Scientists saw that all true individuality has its source in Soul, or God, and reflects this all-seeing Soul. Whenever we detect a particular Godlike quality in someone else, it is because we reflect the Soul that feels and knows its own nature. The ability to see spiritual good in another shows we include that good ourselves.

The counselor now realized how this applied to his young enemy. And it was the day following his consultation that he found himself facing the boy's attack. Right then the love God expressed in him perceived the love that the boy in his true being expressed.

Through the tenderness of Soul the counselor detected the tender qualities of Soul in the boy. As he reversed hatred, he discovered with some surprise the presence of peace and love in his attacker's real character and realized now that he already felt these same qualities in his own attitude toward the boy. In reflecting the attributes of Soul, these two young people were bearing witness to what they really were, to their brotherhood in God's family. After the boy broke into tears, the whole problem came to the surface to be healed.

This incident illustrates two important facts: first, that the evidence of juvenile violence and delinquency can occasion new discoveries about man's spiritual individuality. Second, that this individuality, once detected and understood, reveals the family unity and harmony of God's ideas. Christian Science shows how these truths can combat the criminality present in the thinking of many young people today.

There's currently a widespread feeling that individuality is incompatible with unity. The reverse is actually true. The infinite oneness of God sustains each of His unique expressions and ensures their harmony with one another.

Viewing today's youth as an alien, combustible segment of society is failing to see man's individuality as included in God's universal family of spiritual ideas, in which both the unity of all and the uniqueness of each identity are eternally preserved. We need to see what it really means to be part of one spiritual family and yet to retain true individuality. Oneness does not mean conformity—or loneliness. On the contrary, oneness points to both uniqueness and unity.

"Unique" and "unity" have the same root—the Latin *unus*, and the definitions of both have singleness or oneness in common. In Christian Science both concepts—uniqueness and unity (or individuality and family)—are beautifully inseparable.

A recognition of this in any single case can halt the footsteps that drag toward crime and can open a pathway leading out of adolescent confusion into light. Behind the shadow of every violent or desperate thought moves the sense of being unloved. Like an SOS out of the darkness comes the unuttered cry,

"Love me!" And so often the child most needing that love is the child who least deserves it—in the world's eyes. Perhaps in our eyes!

But we must remember that unity implies uniqueness. What we look for determines, to an extent, what we see. To look for the individuality, the uniqueness, of God's idea is to seek out the spiritual qualities of satisfaction, peace, and brotherliness directly opposed to mortal mind's idiosyncrasies—aimlessness, defiance, and destructiveness. Doing this is seeing the counter fact that helps eliminate the maverick or black sheep disposition. We catch gleams of true individuality wherever we see originality link hands with order, spontaneity heighten the beauty of restraint, or true humor sparkle amid mutual respect. Every time true individuality is expressed, the family of mankind coincides in some degree with the family of God, and it becomes apparent that nothing need stop the exhilaration of being one's true self from spilling over into the warmth of working things out together.

"There is but one I, or Us," writes our Leader, Mrs. Eddy, "but one divine Principle, or Mind, governing all existence;" and she continues her spiritual interpretation of "I, or Ego" as "man and woman unchanged forever in their individual characters, even as numbers which never blend with each other, though they are governed by one Principle. . . ." ¹

In proportion to our understanding of these insights, then, the drift toward crime is slowed and turned. Right now, every young criminal in his true, spiritual being is dearly loved by God. He or she is unique as God's spiritual idea and belongs to the same spiritual family as we do. Criminality does not cancel individuality. A probationer's court jurisdiction—and even a prison door—cannot keep the young offender outside our caring. Our recognition that everyone is included in God's family can help him wake up to his identity.

It is helpful to remember that nothing could keep the prodigal away from his father. In Christ Jesus' parable,² the father did not prevent his younger son's departure. Nor did he release his son subject to tight restrictions. Yet nothing could get in the way of the prodigal's final safe return—once "he came to himself," once

he glimpsed in the ashes of his indulgence that his individuality was already secure in his true home.

Yes, man is inseparable from his spiritual family, and individuality is certainly compatible with unity. As spiritual ideas, we are each special in our Father's eyes, essential to that family in which no disruptive personal excesses or social separations exist.

¹ *Science and Health*, p. 588; ² See Luke 15:11-32.

Reason for rejoicing!

JUDITH ANN HARDY

Rejoice! That sounds like what you do *after* a victory, doesn't it? After all, you can't rejoice unless you're happy, and you can't be happy without something to be happy about. Yet rejoicing is just what Jehoshaphat and his small band of men did right in the midst of trouble, threatened with extinction by a coalition of enemies.

"Rejoice!" was also the immediate reply of a Christian Science practitioner I had called for aid through prayer. She said it so happily, too. So genuinely and imperatively.

How could I possibly be joyful now, I protested. Our son had a skin disease. The more I tried to pray, the worse it seemed to become. And the more my husband worried. Then the more anxious I became. The more anxious I became, the more aggravated the disease symptoms became and the more discomfort our little boy suffered. To top it off, we were required to have a doctor's statement saying the trouble was not contagious before our son could return to school. And we feared that relatives who were arriving for a weekend visit would criticize us for not calling a doctor.

What was there to be happy about? Yet the practitioner had said we should rejoice *before* the victory. *Now*. On every side we

seemed to be suffering defeat instead of gaining a victory. That is, until my attention was turned to the account of Jehoshaphat in the Bible. He appointed singers to praise God. The Israelites rejoiced in victory right when defeat seemed imminent. When the singers began, the enemies were deluded into defeating each other. In the midst of their predicament the Israelites were trusting in God's promise, "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." And further, "Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you."¹

Again I asked myself just what I had to rejoice in. I knew I could and should be glad about this child's perpetual perfection. Even though the senses indicated imperfection, the fact was that he was entirely spiritual, flawlessly created by God. I tried to see this and to be grateful for it. But matter seemed so substantial, its condition so real. Then I found this Bible verse: "Let us offer the sacrifice of praise to God continually."² The *sacrifice* of praise. I had never thought of praise as sacrifice. What must I be willing to sacrifice to wholeheartedly praise Him for His boundless goodness? Of course! I could not rejoice in God's infinite perfection while still clutching the mistaken belief that a power other than God could exist. I saw I must give up this lie, every facet of it—the belief that man is created out of matter, controlled by laws of matter, subject to conditions of matter. From the standpoint of one creator, Love, and one creation, Love's expression, I began to let go of these illusions, to see more clearly Love's omnipresence. Matter seemed less substantial and stopped scaring me. I was putting all my thoughts into the scale of spirituality. "Your influence for good depends upon the weight you throw into the right scale,"³ Mrs. Eddy writes.

The next day was the doctor's appointment. All the way to his office my son and I sang praises (and meant them too)—hymns about Love's protection. The doctor, a kind man, knew I was a Christian Scientist. His first words were, "Mrs. Hardy, why aren't you letting Christian Science heal this?" I explained we were not there for diagnosis or treatment but needed a note for school authorities. He gave me the note stating that the condition was not

communicable—and then a long dissertation on this “extremely rare and incurable disease.” All he could do, he said, was prescribe a drug that would allow the child to sleep at night. I declined the prescription, assured him I would continue to do exactly what he had first advised—let Christian Science heal it—and thanked him for that message.

His diagnosis had not frightened me at all, so alive was I to what seemed a command: “Let Christian Science heal this.” That thought awakened me to the final sacrifice I needed to make—give up the belief that I had to make Christian Science work. The words “Set yourselves, stand ye still, and see the salvation of the Lord with you” began to inspire me.

I now began to let Christian Science heal by acknowledging it as the law of God’s allness, based firmly on Principle, Love, and dominant in the human realm. I saw that my prayer was not to make truth true (it already was) but to joyfully affirm this truth and trust its efficacy.

Immediately I began to feel divine Science supporting me and knew the healing was taking place. And it was. We enjoyed a happy weekend with our guests, and no one saw or thought disease. It was sometime the next week when our son, while taking a bath, suddenly noticed there was no trace of the disease. None of us knew exactly when it had disappeared, but it certainly had, never to return.

No matter how severe a trouble seems, we can stop right now and rejoice in the infinite affluence of one omnipotent God. It is right here to be proved. Isn’t this reason enough for rejoicing?

¹ II Chron. 20:15, 17; ² Heb. 13:15; ³ *Science and Health*, p. 192.

DO YOU NEED HELP?

Or would you simply like to learn more about Christian Science?

A worldwide list of Christian Science practitioners who give their full time to this healing work can be found in *The Christian Science Journal*. You can find this periodical at any Christian Science Reading Room. See the telephone directory for the Reading Room nearest you.

God-controlled choices

ROSALIE E. DUNBAR

One of the questions following the Three Mile Island incident and recent discoveries of careless chemical and nuclear waste disposal is whether humanity is tampering with forces of nature it really doesn't understand and whether these forces may ultimately bring about its doom.

Looking around at what appears to be a vulnerable material world with finite resources, we see much to worry about. Mortal man appears to be a creator, capable of acting separately from God and of creating both good and evil, especially the latter.

Modern society offers many choices, and it frequently appears to be impossible to foresee how present decisions will turn out. Disposal of radioactive wastes and development of an alternate form of propulsion for cars are two examples.

The opening verses of the Bible, however, present a unique view of creation. God is the only creator, and man is made and governed by Him. This view perceives creation as spiritual, perfect as God is perfect, not limited to matter—which by definition must be finite. If we accept this metaphysical view, we have a priceless opportunity to reverse destructive tendencies.

A key element in our efforts is that God, having created man, gives him dominion over the earth and over every living thing (see Gen. 1:28). In the framework of this view, the earth and living creatures would be, like man, spiritual ideas, not material phenomena. With some glimpse of these basic facts, the Old Testament prophets were able to make bold choices, particularly in emergencies. For example, when Moses and the Israelites were fleeing Egypt, and Pharaoh's troops were in hot pursuit, the Israelites found themselves at the Red Sea. In that moment of great urgency Moses received God's order to go forward. He chose to obey it, knowing God would not abandon them. Moses was

right. The Red Sea parted, and he and his people crossed it to safety.

Real dominion, because it derives from spiritual understanding, includes no willfulness, no uncaring pursuit of ends regardless of the cost to others. Political expediency, consuming for consumption's sake, or advancing for the sake of being better than our neighbors—not one of these is part of this dominion. To demonstrate the dominion given by God, we need to lead God-centered lives and to be obedient to Him.

The best example of this kind of living is Christ Jesus. He healed the hopelessly ill, walked on the waves, calmed a storm at sea, fed the multitudes, raised the dead—not for material gain or glory, but because he wanted to do God's will and to bless those around him. Jesus' spiritual origin and his understanding of God's care enabled him to prove that God was the only source of control. He knew he could never be separated from God, because God is Spirit and ever present, not a tribal deity or a superpowerful material entity. Jesus was so aware of his unity with God that he told his listeners one day, "I and my Father are one."¹

Before feeding the crowd and raising Lazarus from the grave, the Master gave thanks, recognizing that his Father, God, infinite good, was always ready to provide and sustain. On the night before his crucifixion he prayed, "Not my will, but thine, be done."² He understood that God was his Life and that he could never be separated from that Life.

He assured his apostles, "These signs shall follow them that believe." He included in this promise the ability to cast out evils and to heal the sick.³ Wasn't he assuring them that the same kind of dominion he had could be theirs? The promise goes to "them that believe"—to those who recognize God as the source of all life. Mrs. Eddy, our Leader, writes in *Science and Health*: "Divine Love blesses its own ideas, and causes them to multiply,—to manifest His power. Man is not made to till the soil. His birthright is dominion, not subjection. He is lord of the belief in earth and heaven,—himself subordinate alone to his Maker."⁴

In order to achieve this dominion, we must consciously accept God's government of ourselves and of the universe and must rec-

ognize that we are “subordinate alone to [our] Maker.” This means that instead of depending exclusively on material sources for power, safety, supply—believing ourselves subordinate to them—we must rely more and more on God, recognizing that He is the source of all good.

If we lead lives subordinate to God, we can turn to God, Mind, who is fully in control of His creation and the source of all intelligence, and cut through the endless processes of human deliberations to the heart of what is right and good. Mrs. Eddy writes, “The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence.”⁵

With God in control—and He is *always* in control—there are no unknowns, because God, Mind, possesses full understanding of His own ideas and purpose. “Nothing is new to Spirit,” Mrs. Eddy writes. “Nothing can be novel to eternal Mind, the author of all things, who from all eternity knoweth His own ideas.”⁶ Consequently, allied with God, we can make the right choices. We understand ourselves to be subordinate only to Him and do not allow materiality—greed, fear, arrogance, ignorance, prejudice—to influence us. The more we allow God to govern our thoughts, the wiser our choices will be in supplying the world’s need for peace, energy, and development. We will be able to make the intelligent, long-term decisions that will lead to lasting solutions. If everyone did this, the whole world would be transformed.

There are no untamed forces, no unknown, unpredictable powers in God’s kingdom, because He is the only source of life and power. To the degree that we know, adore, and understand God, we will experience (and help bring about in the world) increasing evidence of man’s true dominion.

¹ John 10:30; ² Luke 22:42; ³ See Mark 16:17, 18; ⁴ *Science and Health*, pp. 517–518; ⁵ *ibid.*, p. 504; ⁶ *ibid.*, pp. 518–519.

You are invited . . .

LEON ALBO WOODS

Yes, you are invited to a place of completeness. Of total peace, security, joy, all that's good. In fact, this place is so wonderfully complete and whole that one can describe it as holy. Also as a refuge or, more aptly, a sanctuary.

This invitation is not a recent one but is as ancient as "the Ancient of days."¹ God's all-embracing love has been pronounced by many of the great Bible characters, as well as by numerous others, and the call of the Christ, the true idea of God, extends to all mankind, an unrestricted invitation to accept its benefits.

"Assemble yourselves and come; draw near together, ye that are escaped of the nations,"² Isaiah represents God as saying. And the Psalmist describes the sacredness and safety of the place to which we are invited: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."³ In 1898 Mrs. Eddy explained this verse from Psalms to her last class: "The 'secret place,' whereof David sang, is unquestionably man's spiritual state in God's own image and likeness, even the inner sanctuary of divine Science, in which mortals do not enter without a struggle or sharp experience, and in which they put off the human for the divine."⁴

So the place to which we are invited is not material but spiritually mental. And it is all-encompassing. It is a high place, a grand place, one of supreme and lasting beauty. It is a place one enters by yielding to God. By sacrificing material, mortal belief—the belief that there is something other than divine Spirit. Thus the price for sanctuary in Spirit is the exchange of false belief for spiritual understanding.

The way to the sanctuary—a state of divine consciousness—is lighted by the purity that increasingly shines forth as we begin to discern man's at-one-ment with God, as we reverence Him, and as

we deny the idolatrous supposition that matter is actual and the foundation of life and intelligence.

No physical place provides a sure sanctuary. The book of Chronicles, describing the Babylonians' destruction of Jerusalem, tells how they killed even those who were in the temple. They "had no compassion upon young man or maiden, old man, or him that stooped for age."⁵ The great temple itself—supposedly a safe place—was devastated.

Being a church member in good standing, attending services regularly, and reading the Bible with fervor or without—although admittedly good practices—do not in themselves provide sanctuary from evil. But realizing the perfect, spiritual nature of oneself and the universe, knowing one is an idea of God, and striving to live up to this spiritual stature do keep one secure "in the secret place of the most High." No matter how short the period of one's study and practice of Christian Science, one is safe in the knowledge of what is true. *Dwelling* in this sanctuary, he is continuously blessed and protected.

To a branch Church of Christ, Scientist, Mrs. Eddy wrote this message: " 'If God be for us, who can be against us?' If He be with us, the wayside is a sanctuary, and the desert a resting-place peopled with living witnesses of the fact that 'God is Love.' " ⁶

We can find help in every difficulty by entering the sanctuary of Spirit. There we stand at God's feet. We experience His power and glory. "A glorious high throne from the beginning is the place of our sanctuary," ⁷ Jeremiah writes. The minister of the sanctuary is the Christ, Truth, presented by Jesus and Christian Science. And the loving invitation of the Christ still echoes down the ages, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." ⁸

Do come!

¹ Dan. 7:9; ² Isa. 45:20; ³ Ps. 91:1; ⁴ *The First Church of Christ, Scientist, and Miscellany*, p. 244; ⁵ II Chron. 36:17; ⁶ *Miscellaneous Writings*, p. 150; ⁷ Jer. 17:12; ⁸ Matt. 11:28.

Certainty

How could I have doubted?

When
 from confusion and loss,
 the trough of despair,
arose patient, tenacious hope?

How could I have doubted?

When
 through depth-crashing failures
 and gnawing fatigues
shone, undiminished,
the light of faith?

How could I have doubted?

When, again,
 unspeakable peace—
 the hereness of Love—
out-thundered the din
of thoughts without trust?

How could I ever have doubted?

PAUL STEVENS BASILE

The question of leadership

Again and again in modern times, in one country or another, there has surfaced a serious lack of popular confidence in leaders' ability to solve the complex national and international problems confronting them. Some of the reasons given for such leadership crises are lack of vision, insufficient moral stature, absence of a compelling style, inability to inspire, and the end of an era of great personalities.

But vision, inspiration, comprehension, and moral strength are never really absent. They do not originate in mortal personality. They originate in God, divine Principle, and are continuously expressed through His idea, man.

Could not the present crisis be forcing us to look away from corporeal personality to divine Principle and the real man for the expression of leadership that is at all times trustworthy, inspiring, and competent? Mary Baker Eddy, who, as the Discoverer and Founder of Christian Science and its Leader, has done so much to forward humanity's progress, constantly directed her followers to turn away from following or leaning upon her material personality. In a message to the members of her Church in 1902 she said, "I again repeat, Follow your Leader, only so far as she follows Christ."¹

Mrs. Eddy used the synonym "Principle" to convey the unerring, impartial nature of God so characteristic of the Divine Being to whom the children of Israel turned for vision, guidance, and strength to lead them from tyranny to freedom. And it has been Principle's expression of its divine intelligence in receptive human consciousness that through the ages has led mankind into an ever-increasing measure of dominion over the manifold limiting facets of human experience.

The government of divine Principle was clearly exemplified for

us in the life of Christ Jesus. Through the Christ—the spiritual idea of sonship, of man's oneness with God—Jesus revealed man's reflecting of the unlimited spiritual capacities of divine Mind. Jesus solved the economic, health, and welfare problems of his day through his utilization of the divine perspicacity. Through our demonstration of the Christ, we too can gain mastery over the local and worldwide economic and social problems that confront us.

We each have a part to play in solving any crisis in leadership. As a recent magazine article on leadership states, "Societies may not always get the leadership they deserve and need, but they get a leadership that reflects the nature of the nation's power and the condition of its followers."² Through participating in the elective process and through Christ-illuminated and unselfed followership, we can make a positive and continuing contribution to the quality of leadership we experience. We should be as vigorous and consistent in following the dictates of divine Principle, Love, in our lives as we expect our leaders to be in theirs.

The centrifugal forces of materialism—evidenced in "me-first-ism," aversion to being spiritually led, reluctance to participate in public affairs, and the paralyzing effect upon government of fractionalizing, narrow interests—need to be dealt with as the work of the anti-Christ, the belief in a multitude of minds. This belief must be robbed of its mesmeric claim to intelligence, power, and reality through the prayerful realization that divine Love is the only motive power, the only Mind and intelligence, that can truly govern men and nations.

The clear need today—the world over—is for spiritual leadership and spiritual followership. The solution to mankind's problems will not be found through haggling over human theories based on finite, material premises. But solutions will be found, wise decisions will be made, progressive steps taken, and inspired accomplishments achieved as lives are lived in obedience to the Christ—lived in obedience to the infinite, divine Principle, which in wisdom and mercy impartially rules and blesses all.

¹ *Message to The Mother Church for 1902*, p. 4; ² *Time*, August 6, 1979, p. 25.

BIBLE NOTES

Pullout
Section

Related to the Lesson-Sermons for **September 1979**

Each Lesson-Sermon published in the **Christian Science Quarterly—Bible Lessons** is designed to be complete in itself. Its Bible references (King James Version) are corroborated and explained by passages from the Christian Science textbook, **Science and Health with Key to the Scriptures** by Mary Baker Eddy.

These Bible Notes are offered by the **Christian Science Sentinel** as indications of the possibilities for individual research.

SEPTEMBER 2
CHRIST JESUS

Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it (Heb. 4:1)

Among the Israelites of the wilderness generation, few had been faithful enough to enter into the "rest" of the Promised Land. (See Deut. 12:9-11; Num. 14:30.) This author sees the Old Testament promise as remaining—"left"—for the Christians to fulfill in its spiritual meaning. The new people of God must be on guard ("fear") lest any of them fall short of that rest.

He is like a refiner's fire, and like fullers' soap (Mal. 3:2)

The similes are from refining metal and cleansing clothing.

Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat (Luke 3:17)

After the wheat stalks had been threshed—trampled by oxen on a "floor" or flat surface exposed to the wind—they were tossed into the air with a winnowing "fan," or wooden fork. The wind carried off the chaff, and the grain fell at the workers' feet.

Do all things without murmurings and disputings (Phil. 2:14)

Paul may be alluding to the questioning and grumbling of the Israelites in the wilderness. This is suggested by use of the phrase "crooked and perverse nation" in verse 15, recalling Moses' words in Deut. 32:5.

And he rebuking them suffered them not to speak
(Luke 4:41)

Moffatt: "But he checked them and refused to let them say anything."

Phylacteries (Matt. 23:5)

Small receptacles containing specified Bible verses worn on the left arm and forehead of orthodox Jewish men at prayers. The custom came from the requirement in Deut. 6:8 to bind God's words "upon thine hand, and . . . between thine eyes."

Be instant in season, out of season (II Tim. 4:2)

"Instant" has its old meaning of "pressing," "urgent." *The New English Bible* (NEB) translates, "Proclaim the message, press it home on all occasions, convenient or inconvenient."

SEPTEMBER 9

MAN

What is . . . the son of man, that thou visitest him?
(Ps. 8:4)

The verb in Hebrew includes the sense of caring within a family setting.

Feel after him (Acts 17:27)

The verb means "grope." The author pictures humanity as made with a yearning to find God, expressed in their feeling about for a Being who is in fact all around and readily available for the seeking.

He hath no hands (Isa. 45:9)

The Revised Standard Version (RSV) clarifies, "Does the clay say to him who fashions it . . . 'Your work has no handles'?"

Galilee . . . Judæa . . . Jerusalem . . . Idumæa . . . beyond Jordan . . . Tyre and Sidon (Mark 3:7, 8)

These areas describe a circle: from the northern territories of Israel, to the southern territory in general, its capital city, the areas to the south and east, and two Phoenician cities on the northern coast of the Mediterranean Sea.

My children walk in truth (III John 1:4)

"Walk," as so often in the Bible, is a metaphor for daily living.

May be able to comprehend . . . what is the breadth, and length (Eph. 3:18)

I.e., of “the love of Christ” in the following verse.

SEPTEMBER 16

SUBSTANCE

By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob (Heb. 11:9)

Abraham, Isaac, and Jacob all lived primarily as nomads, pitching their tents—“tabernacles”—in the land of promise but not yet possessing the land.

Esteeming the reproach of Christ (Heb. 11:26)

RSV gives, “He considered abuse suffered for the Christ greater wealth than the treasures of Egypt.”

For by it the elders obtained a good report (Heb. 11:2)

NEB: “It is for their faith that the men of old stand on record.”

The grass, which . . . is cast into the oven (Luke 12:28)

Dried grass was sometimes used as fuel.

In whose heart are the ways of them (Ps. 84:5)

Rather than “of them”—added by the King James Version, as the italics there show—RSV proposes, “In whose heart are the highways to Zion.”

Who passing through the valley of Baca make it a well (Ps. 84:6)

The valley of Baca, *The Interpreter's Dictionary of the Bible* explains, “was presumably a rather arid and inhospitable route along which ran a toilsome pathway to Zion.”

By faith Abraham . . . offered up Isaac: and he that had received the promises offered up his only begotten son (Heb. 11:17)

The Interpreter's Bible points out that Abraham obeyed even when God's command seemed to conflict with God's promise (see Gen. 17:6–8, 19).

From whence also he received him in a figure (Heb. 11:19)

NEB: “And from the dead, he did, in a sense, receive him back.”

The royal law (James 2:8)

The reference here is to Lev. 19:18.

SEPTEMBER 23

MATTER

Ye are my witnesses (Isa. 43:12)

In contrast with Isa. 44:9, where idols can summon no witnesses to prove their power, this statement shows Israel in a position to “testify personally to a fact; give decisive evidence, as in a court of law” (lexicon meaning of the Hebrew *‘ad*, “witness”), with reference to the power of God, displayed clearly in the life of the people.

Maketh flesh his arm (Jer. 17:5)

As often in the Old Testament, “arm” refers to strength, power, protection.

They that depart from me shall be written in the earth (Jer. 17:13)

John Bright, in *The Anchor Bible*, understands this image as indicating dust (or sand) writing, soon erased and forgotten.

Vanity (Ps. 94:11)

The Hebrew *hbl* connotes a “transitory breath; nothingness, void.”

Firstfruits of them that slept (I Cor. 15:20)

To the early Christians, including Paul, Jesus’ resurrection was the sign of a more general resurrection of the dead.

SEPTEMBER 30

REALITY

For it is God which worketh in you both to will and to do of his good pleasure (Phil. 2:13)

The Greek has the same verb (*energeo*) twice, as the Revised Version shows: “For it is God which worketh in you both to will and to work, for his good pleasure.”

A peculiar people (I Pet. 2:9)

“Peculiar,” in seventeenth-century English, refers to what is one’s own property. NEB captures the meaning of the Greek: “a people claimed by God for his own.”

Treasure hid in a field; the which when a man hath found, he . . . selleth all that he hath, and buyeth that field (Matt. 13:44)

This man would probably be a hired field worker, who to get *legal* possession of the treasure would indeed have to sell all.

EDITORIALS

GEOFFREY J. BARRATT, EDITOR

NAOMI PRICE, NATHAN A. TALBOT, ASSOCIATE EDITORS

The “new look” Sentinel

It will be obvious to regular readers that the *Sentinel* now has a different look. Why the changes?

The outward appearance of our periodicals is not the most important aspect—but it is very important. It was so to their founder, Mary Baker Eddy. Christian Science generates significant and healing thinking about large issues and contemporary ones. It is inevitable that the Editors of its publications aim to keep them contemporary in presentation as well as content. To have one without the other would be inconsistent.

Nevertheless, the spirituality, Christliness, healing usefulness, of the content is of prime importance, as it always will be. In her statement “Something in a Name,” defining her God-revealed sense of the role of each periodical, our Leader, Mrs. Eddy, says of the *Sentinel* that it is “intended to hold guard over Truth, Life, and Love.”¹ This purpose is always uppermost in the thought of the Editors.

Efforts to improve content to more and more coincide with our Leader’s vision of the role of the *Sentinel* are a daily concern. With the continuing and solid support of readers and contributors—an essential element in the prosperity of the periodicals—we know we can and will continue to make tangible progress. This spiritual progress is to the benefit not only of Christian Scientists but of humanity.

The new design of the *Sentinel* has been carefully thought through from cover to cover with the object of presenting the contents—articles, editori-

als, testimonies, and so on—in the most appealing and acceptable light.

You will find the redesigned *Sentinel* more readable. Its various elements and features are unified by their subject: Christian Science. We have aimed to make the *Sentinel*, then, look “all of a piece.” Each element flows into the following, yet is distinct. We have aimed to achieve visual completeness within each issue. The new format offers visual continuity throughout the publication and expresses order with flexibility. Its appearance should be welcoming, consistent with its content, expressing the same qualities of clarity, vitality, grace, and inspiration.

Cover changes include a new masthead. Its typeface, with variations, is carried through the section headings. The editorials now have a look of their own. So do the testimonies, which reflect a more informal, letter-like style. The notices will be presented more invitingly. Steps have also been taken to increase the ease of reading—more space between lines, larger type in some instances, the addition of white space, and a consistency of type style. “Bible Notes” have been returned to the *Sentinel* as a pullout section in the last issue of every month. (These will replace “Words of Current Interest,” which will run for the last time in the September *Journal*.) And, important in this time of inflation and rising prices, all of these changes, including “Bible Notes,” are being made at virtually no extra cost.

The Editors would like to take this opportunity

to talk about the function of the *Sentinel* and its relation to other regular publications of The Christian Science Publishing Society.

As is true of the *Journal* and the *Herald*, the *Sentinel*'s purpose is not to do the readers' thinking and reasoning for them but to inspire them in their individual pursuit of an understanding of God's revelation of Himself in the Science of Christ. Nothing can substitute for our own private study in depth and our individual effort toward spiritual growth. Mrs. Eddy tells us, "He advances most in divine Science who meditates most on infinite spiritual substance and intelligence."² The religious periodicals play a part in urging us to this individual work. They remind us of the enormous scope, applicability, and depth of the inspired truth of the Bible. And of *Science and Health* and the other writings of our Leader. The periodicals can never presumptuously claim to substitute in the least for these books. But they complement them.

The Christian Science periodicals give us a livelier and fuller appreciation of the Bible, of its timeless relevance. They call our attention to the models of spiritual living and the demonstration of divine Truth—on the part of individuals and nations—that the Bible records. The periodicals can spotlight less familiar passages in the Bible and Mrs. Eddy's works, and lead us to dig more vigorously into these books ourselves.

Our periodicals should be thoughtfully read rather than deeply studied. They should stimulate our own research of the textbooks of Christian Sci-

ence and our pondering. Out of such work come the contributions that inspire others in their research and mental work. The *Journal*, *Sentinel*, and the *Heralds* (in their various translations) open the door further on "infinite spiritual substance and intelligence." They point to the satisfaction and regeneration that come from our own metaphysical prayer and spiritualization.

They are not a means of letting other Scientists do our work for us.

Take, for illustration, the *Sentinel* feature "Perspective on the News." This item is not a focus on the only condition that needs prayer. Nor is it an exhaustive treatment of all specific areas needing our spiritual care or appreciative metaphysical support. It reminds us of our individual opportunity to heal, stirring us to be more outward turning, to work with Concordances to the Bible and Mrs. Eddy's works. It should develop our comprehension of events and lead us to prospect more thoroughly into the Lesson-Sermon given in the *Christian Science Quarterly*—mining universal healing truths, making them our own.

"Perspective on the News" should prompt us to hone our own spiritual insight into current events and to make this individual work our base for working for mankind. This feature should tie in naturally with our reading of the *Monitor*. *Sentinel* and *Monitor* reading are mutually helpful and necessary for the working Christian Scientist.

The *Journal*, the official organ of the Church, covers somewhat different ground from the other periodicals. It has a distinct identity, and we are

continuing to work toward making this identity more and more obvious. To quote again from "Something in a Name," Mrs. Eddy saw the *Journal* as "designed to put on record the divine Science of Truth." Its articles are generally characterized by more depth and breadth in their treatment of Christian Science than those in the *Sentinel*. In addition, the *Journal* contains church news and announcements and the cards of authorized branch churches and societies, practitioners, nurses, and university and college organizations.

Clearly, Mrs. Eddy established the *Journal*, *Sentinel*, *Herald*, and *Monitor*—as well as the *Quarterly*—because she knew they were necessary reading for the active, serious, and progressive Christian Scientist.

To return to the redesigned *Sentinel*: We hope you will enjoy its "new look" as much as we have enjoyed developing it.

Do write and tell us what you think.

GEOFFREY J. BARRATT

¹ *The First Church of Christ, Scientist, and Miscellany*, p. 353;

² *Miscellaneous Writings*, p. 309.

On brevity

Some of our actions deserve extensive planning, comprehensive exploration, voluminous research.

But others do not. Many, in fact, call for brevity—a crisp, concise approach. Brevity should never sacrifice quality but should be the clear-cut result of increased efficiency. But whether it is action characterized by brevity or by extensive planning, it will be more effective if it embodies spiritual action derived from the divine Mind.

Mind is all-acting. This action is never wasted; it is always purposeful, specific, exact. Mind's action never lingers; its allness never includes aimless being. Mind acts with incisive design. Divine consciousness is precise, definite. And man images this vital action.

Are human actions that should be succinct ever stretched into a dawdling away of the minutes and hours? Mrs. Eddy challenged wastes such as “lingering calls.” “A great amount of time is consumed in talking nothing, doing nothing, and indecision as to what one should do,” she writes. And she says later, “Three ways of wasting time, one of which is contemptible, are gossiping mischief, making lingering calls, and mere motion when at work, thinking of nothing or planning for some amusement,—travel of limb more than mind.”¹

A hard look at our days, even our hours, will reveal ways to abbreviate those “lingering” visits, or meetings, or dreamy thoughts of the future or the past. Drop temptations to mentally or physically tarry when your time could be better spent.

“Delay, prolong, dally!” mortal mind invites.

A material mind: nothing but the supposed opposition to Mind's deliberate, unimpeded advance. But when we see that true action is decisively Mind-impelled, we'll love it, value it enough to let its specific purpose govern every instance of our lives. Then our actions won't lag. They'll represent the immediacy of Mind.

"And now why tarriest thou?"² was the question put to Paul, once he envisioned his work as a disciple of Christ Jesus. The question belongs to each of us. Our spiritual purpose is too full, too vital for loitering. Brevity: so valuable when wisely practiced. It spares us lost opportunities, squandered time.

Because we treasure Mind's all-acting nature and man's expression of Mind, we will eliminate from our lives whatever is useless, wasteful, unnecessary.

NATHAN A. TALBOT

¹ *Miscellaneous Writings*, p. 230; ² Acts 22:16.

Traveling in the ark

Barbara Louise Pettersen

In the Bible story of Noah, God told Noah to build the ark. This huge boat was to be made out of gopher wood. Noah was supposed to make it safe by smearing pitch on both the inside and outside. This would keep any water from leaking in. After it was done, God told Noah to bring his family into the ark and also two of every kind of animal. When the floods came, all of them were safe.¹

Today God is telling all of us to build our own ark. But our ark is not a thing or a place. Part of Mrs. Eddy's spiritual definition of "ark" in *Science and Health* is "safety."² Our ark is built with the good thoughts that come from an understanding of God. These thoughts can protect us because thoughts that are truly good and right come to us direct from God. They bring with them the power of Spirit and the tenderness of Love. They tell us of the happiness, strength, and health that belong to us as the spiritual creation of our Father-Mother God.

As we listen to these thoughts and live by them, we find that we

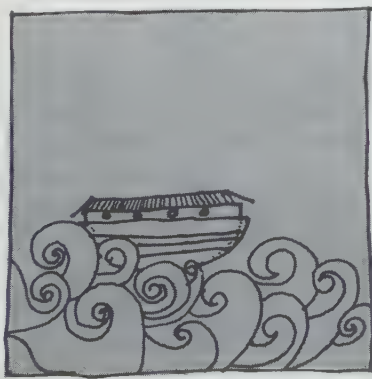
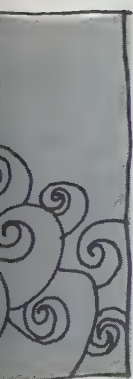


can be kind and obedient, that we have new abilities in school and in sports. Also, we find it easier to shut out lies that would make us think we are unhappy, sick, or in danger. By listening to God, Truth, we feel His presence with us. This is traveling in the ark. And just as Noah put pitch on the inside and outside of his boat, we can make sure our ark is safe by keeping love in all our thoughts and actions. Then error—badness of any kind—can't seep in and disturb us.

We can gather our family, friends, our pets—the whole world—into our ark, too, by knowing that they are also important to God. God loves and cares for every part of His creation.

Safe aboard our ark, we can ride over any waves of error that would drown our happiness or health. We can travel in our ark all the time—riding the bus to school, running on the playground, or lying in bed alone at night. Wherever we are, God will be with us, showing us His love.

¹ See Gen. 6-8; ² *Science and Health*, p. 581.



TESTIMONIES

OF CHRISTIAN SCIENCE HEALING

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.
—The Editors.

There have been many proofs of God's care and guidance, but three years ago, when pain and lumps developed in both legs, I was challenged to trust God's healing power as never before. For several months I had help from two Christian Science practitioners at different times, and prayed on my own at other times.

I knew that in reality I am God's permanently unblemished spiritual idea. Also helpful was the recognition that my body is not material but a mental concept embraced in consciousness. Hence I was actually dealing with thought rather than a material condition. On page 400 of *Science and Health with Key to the Scriptures* Mary Baker Eddy refers to the body as "conscious thought." I could see clearly that my need was to rule suggestions of disease and pain out of consciousness whenever they attempted to gain attention. Also inspiring was this statement revealing the ultimate fact of consciousness (*ibid.*, p. 536), "The divine understanding reigns, is *all*, and there is no other consciousness."

At one point, when I woke in the middle of the night in pain, it occurred to me to deny that God's man could die or be killed. I prayed diligently over this truth about the deathlessness of my being as the child of God. The pain left temporarily, and I went back to sleep.

The pain left permanently when I accepted the practitioner's statement that her prayerful work was complete, and held also to the simple confidence that I would be able to go on a hike which meant a great deal to me. I reasoned that God never withholds

good from His creation, and that His omnipotence ruled the situation. And so it was; the beginning of the hike was the end of the pain.

The lumps persisted until a day when it became clear that they are generally associated with a particular malignant disease. Right then I vehemently insisted that there was no disease or malignancy going on in my being, in the pure consciousness of spiritual existence. The Apostle Paul said of God (Acts 17:28), "In him we live, and move, and have our being." Later that day I had occasion to notice that all the lumps were gone.

As wonderful as this healing was, for some time I continued to challenge the lie of malignant disease, reasoning that it has no reality, no space to occupy, since God, good, fills all space. God is the sustaining Life of man. Gradually all fear and unpleasant memory of this problem left me completely until now it seems like the dream that it really was.

My family has been greatly blessed by Christian Science, which indeed is the pearl of great price and worthy of all we have to do to demonstrate it.

SUZANNE B. POPPEN
Chicago, Illinois

One of my most cherished activities is competition dancing. Not only do I love the art of dancing, but I find great value in the discipline involved. Yet, beyond the human efforts entailed in achieving as perfect a dance as I can, there is the deep prayer needed to meet the myriad challenges of such an event. Last-minute illness and muscular injury have been overcome, along with problems of timing and coordination and, on one occasion, a paralyzing feeling of fear.

Some time ago at a competition, my dance instructor and I were to do a very strenuous, dramatic flamenco-style dance. It had high lifts and generally required sustained strength. I had asked a Christian Science practitioner to support me in knowing that I was not

personally responsible for our success but was simply reflecting God-derived qualities.

In the course of a throw-out to a floor jeté, I landed with one foot on a slippery spot and braced myself to keep from falling. I remained upright but badly wrenched my back in the process. By denying the existence of accident and pain, I was able to complete the dance for a very high score, but I could barely walk off the dance floor.

So it was with mixed emotions I learned that that evening there was to be a small super-competition. This would consist of routines by a select number of students in several categories of dancing, who would compete for the Top Award in their particular field. Our dance was one of the few theater arts routines chosen for this final runoff. At that moment I was having a severe problem even walking or sitting down. I knew I had to turn immediately and directly to God.

By skipping the dinner party, I gained three hours for study and prayer. My goal was to prove the unreality of this mesmeric belief of pain and incapacity. (I had not spoken to anyone about the condition.) I refused to distrust God's willingness and ability to heal me, and knew that accidents are impossible in His kingdom. Nothing could keep me from fulfilling His plan of harmony. "For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" (Isa. 14:27.) I realized that God is the omniacting One. All true movement has its source in Mind and derives its impetus from Spirit. I also reminded myself that "bones have only the substance of thought which forms them" (*Science and Health* by Mrs. Eddy, p. 423).

By the time the super-competition was ready to begin that evening, I had gained a more spiritualized concept of both body and activity, and I was able to move freely. The whole vigorous routine went off smoothly, including the final shoulder-to-floor back flip. At the awards luncheon the next day we received Over All Winner and the Top Award in theater arts. I had worked very hard to learn the dance, but a great deal harder to learn the spiritual lessons that enabled me to perform it. These lessons were my real rewards.

Gratitude for the priceless lifework and teaching of our Master, Christ Jesus, and for Mrs. Eddy's inspired explanation of the Science based on these works and teaching, gives me tremendous joy. Christian Science is a great treasure of Truth that has been revealed to bless and benefit mankind.

VIRGINIA KREBS
Palo Alto, California

I became acquainted with Christian Science after a friend told me I could be healed of a spinal injury through the help of a Christian Science practitioner. My healing was perfect and complete. That was twenty years ago. In deepest gratitude I became a member of The Mother Church and a branch church and served the latter in every possible way. This service was very rewarding.

At various times of stress and need, I requested help from Christian Science practitioners. My healings include those of heart attack, loss of vision along with incoherent speech, a fractured tooth, family and business difficulties, fear of swimming in deep water and of flying, and grief when separated from loved ones.

Last year we moved to this beautiful island, which we intend to make our permanent home. This entailed necessary examinations for professional licenses, insurance policies, and especially drivers' licenses that are accepted here as proof of citizenship. I applied for a driver's license and passed the written test, road test, and eye test. I was then given a temporary license. It stipulated that a permanent license would be issued after I had passed a medical exam and the doctor's signed certificate was returned to the license bureau within thirty days.

A few days later a houseguest, who was not a Scientist, arrived. For several days she did not feel very well and took a variety of medicines, with no evident improvement. I tried to be cheerful, but self-righteousness crept in, and I began to resent her presence.

During extensive moving and business problems I had developed

fear of debility, changing blood pressure, and diminishing strength due to age, and I dreaded another medical exam. I had been warned twice about my blood pressure. My fears were realized two weeks before the medical certificate had to be filed with the license bureau. A doctor examined me thoroughly and said that I was in pretty good shape but my blood pressure was irregular. He was unable to complete the certificate.

I returned home feeling utterly disconsolate. Then I began a study of the Bible Lesson in the *Christian Science Quarterly*. That week's subject was "Truth." On page 420 of *Science and Health* by Mrs. Eddy I read: "The fact that Truth overcomes both disease and sin reassures depressed hope. It imparts a healthy stimulus to the body, and regulates the system. It increases or diminishes the action, as the case may require, better than any drug, alterative, or tonic." There it was! Just what I needed. I knew now that the alterative action of divine Truth would destroy the resentment and pressure that were tempting me to fear material theories about health.

When I turned from the false belief of discord to rejoice in the presence of the Christ, Truth, all criticism, resentment, and self-righteousness toward our houseguest left me. Now I felt loving, pure, and harmonious, and able to see her true nature as God's perfect reflection, His beloved child. I had learned a lesson in self-immolation and had exchanged the false beliefs of discord for God's law of harmony. I had also gained dominion over fear of debility, age, and beliefs about blood pressure. The few remaining days with our guest were happy ones.

When I returned to the doctor, he found my blood pressure to be normal, and he completed the medical certificate. Within a few days my license arrived, and I enjoyed carrying it with me as a reminder that Truth is demonstrable in healing both disease and sin. My prayer of thanks was one of supplication, expressed in this verse of Hymn No. 69 (*Christian Science Hymnal*):

Give me, O Lord, a gentle, loving heart,
That I may learn to be more tender, kind,
And with Thy healing touch, each wound and smart
With Christly bands of Love and Truth to bind.

For the inspired guidance given us in *Science and Health* by our beloved Leader, Mrs. Eddy, for the sacred opportunity of Christian Science class instruction, and for the consecrated practitioners who stand ready to pray for us, my gratitude is deep and sincere.

FLORENCE E. R. TREGGETT
Victoria, British Columbia, Canada

Christian Science healed me after many years of suffering from asthma. My devoted parents used many different medicines in an effort to help me, all to no avail. On into my adult years I kept searching for a remedy, but the disease continued to hold me in bondage.

Then one day my wife and I were speaking of a friend. We remarked on how this individual—who was a student of Christian Science—was always happy and in good health. Not long after, I stopped by a Christian Science Reading Room and asked the librarian on duty to tell me about this religion. She explained to me that it is the Science that heals as Christ Jesus healed.

I borrowed a copy of *Science and Health* by Mrs. Eddy and started to read it. I also began attending a branch Church of Christ, Scientist. The Wednesday evening meetings, with spontaneous testimonies of healing from members of the congregation, especially interested me.

Shortly afterward I learned that medicine and Christian Science should not be used at the same time, because medical theory is based on the premise that matter is substance and has power to give life and to destroy it, whereas the law that underlies the rule of healing in Christian Science states that God is All, and there is no other substance or power. Medicine had not healed me, so I decided to trust God. I discarded my asthma medicines and relied on Christian Science alone, and I was healed immediately.

Within a few months I joined The Mother Church and a local branch church, and soon I was privileged to have class instruction in Christian Science. Since that first healing over sixteen years ago, I

have not resorted to medicine of any kind, nor have I missed a day from work because of sickness or accident. God's healing power has been the perfect remedy for every difficulty.

Several years ago, my family and I were effectively protected while traveling by car on our vacation. On this particular day, one Bible verse from that week's Lesson-Sermon in the *Christian Science Quarterly* had caught my attention (Isa. 41:10): "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

We were going up an incline in the road when what looked like a large cardboard box fell off the trailer of a large truck in front of us. As it bounced down the street toward us I was unafraid. Then, just before it reached our car it bounced off the road, went past us, and then bounced back onto the street and stopped. I knew that I should move it out of the path of oncoming cars, but when I tried to lift it, to my amazement I found that it was a heavy cube of iron—a counterbalance for an oil field pump. It was so heavy that it took four men to push it off the road. I was humbly grateful for this proof of God's helping presence, which the verse from Isaiah in the Bible Lesson had made me conscious of. In *Science and Health* Mrs. Eddy states (p. 424), "Under divine Providence there can be no accidents, since there is no room for imperfection in perfection."

I am grateful for our Master, Christ Jesus, and for his disciple Mrs. Eddy, who gave the world this valuable, practical religion, Christian Science.

LEONARD WISE GREENWOOD
San Antonio, Texas

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These free lectures are designed to introduce the teachings of Christian Science to the public. They are sponsored by local Churches of Christ, Scientist, and given by members of The Christian Science Board of Lectureship.

‡ Indicates that a Children's Room is available during the lecture.

* Indicates that details such as time, place, or title are missing from the listing. Please see local publicity for this information.

FEDERAL REPUBLIC OF GERMANY AND WEST BERLIN

Berlin: Sept 30, Sun, 4pm‡, in German, "The Royal Law" (Timpson) Studio, Akademie der Künste, Hanseatenweg 10

Braunschweig: Oct 4, Thurs, 8pm‡, in German, "The Royal Law" (Timpson) Stadthalle, Leonhardplatz

Bremen: Oct 1, Mon, 8pm, in German, "The Royal Law" (Timpson) Kleiner Saal, Konzerthaus Die Glocke, Domsheide 6/7

Hamburg: Oct 2, Tues, 7.30pm, in German, "The Royal Law" (Timpson) Aula, Schule, Mendelssohnstr 86

ENGLAND

AVON—Bristol: Oct 27, Sat, 3pm, "Justice Under God's Care" (Henderson) Conference rm, The Council House, College Green Note location

WEST YORKSHIRE—Leeds: Dec 4, Tues, 7.45pm‡ (Timpson) Church, Headingley lane*

CANADA

MANITOBA—Winnipeg: Sept 10, Mon, 8pm, "The Language of Soul" (Clarke) Winnipeg Art Gallery, 300 Memorial blv

UNITED STATES

(Week of September 9 thru 15, and some earlier dates)

CALIFORNIA

Laguna Beach: Sept 9, Sun, 3pm‡, "The Touch of Spirit" (Clarke) The Irvine Bowl, 650 Laguna Canyon rd

Oakland: Sept 9, Sun, 4pm‡, "The Three Great Christian Demands" (Hawks) Woodminster Amphitheater, 3300 Joaquin Miller rd

COLORADO

Denver: Sept 9, Sun, 3pm‡, "God's Mandate to Live" (Leedom) Church, 1415 Logan st

Fort Morgan: Sept 6, Thurs, 8pm, "God Is Your Provider" (Alton) Conference rm, Ramada Inn, 14378 Hwy 34 (4 miles west of Fort Morgan)

Golden: Sept 6, Thurs, 8pm‡, "Spiritual Man Discovered" (Tyler)*

Longmont: Sept 10, Mon, 8pm‡, "God's Mandate to Live" (Leedom) Church, 450 Pratt st

Montrose: Sept 8, Sat, 8pm, "Spiritual Man Discovered" (Tyler) Colorado Ute Auditorium, Hwy 550, S

IDAHO

Pocatello: Sept 11, Tues, 8pm‡, "God Is Your Provider" (Alton) Rm 406, Student Union bldg, Idaho State University campus

Twin Falls: Sept 13, Thurs, 8pm‡, "God's Mandate to Live" (Leedom) Church, 160 Ninth av, E

- INDIANA** **Chesterton:** Sept 9, Sun, 3pm, "The Consciousness of the Healing Christ" (Grant) Church, 117 Lincoln av
- Richmond:** Sept 11, Tues, 8pm $\frac{1}{2}$, "Spiritual Healing and the Church Today" (Aghamalian) Church, 1417 North A st
- Warsaw:** Sept 13, Thurs, 8pm, "Christian Science and the Achievement of Good" (Strong) Church, Main and N Detroit sts
- KENTUCKY** **Louisville:** Sept 14, Fri, 8pm $\frac{1}{2}$, "The Healing Power of God in Business" (Charbeneau) Church, 4125 Shelbyville rd
- MICHIGAN** **Ann Arbor:** Sept 11, Tues, 8pm $\frac{1}{2}$, "Evil: Its Nature and Demise" (Spencer) Church, 1833 Washtenaw av
- Niles:** Sept 9, Sun, 3pm $\frac{1}{2}$, "Mary Baker Eddy's Challenge to Materiality" (Spencer) Church, 309 Broadway
- Sault Ste Marie:** Sept 4, Tues, 8pm, "The Touch of Spirit" (Clarke) Church, 529 Court st
- MISSOURI** **Concord Village:** Sept 9, Sun, 3pm $\frac{1}{2}$, "Prayer Is Effective in Our Economy" (Leever) Church, 11035 Tesson Ferry rd
- NEW HAMPSHIRE** **Wolfeboro:** Sept 9, Sun, 3pm $\frac{1}{2}$, "Christ—The Light Shining in Darkness" (Jeffery) Hatch Theatre, Railroad av
- NEW YORK** **Glens Falls:** Sept 7, Fri, 8pm $\frac{1}{2}$, "Christ—The Light Shining in Darkness" (Jeffery) Church, Lincoln av and Davis st
- Herkimer:** Sept 6, Thurs, "Christ—The Light Shining in Darkness" (Jeffery) Church, 312 N Main st*
- OHIO** **Bucyrus:** Sept 13, Thurs, 8pm, "The Consciousness of the Healing Christ" (Grant) Church, 309 S Walnut st
- Centerville:** Sept 11, Tues, 8pm $\frac{1}{2}$, "The Healing Power of God in Business" (Charbeneau) Church, 100 S Main st
- Columbus:** Sept 10, Mon, 8pm, "The Healing Power of God in Business" (Charbeneau) Church, 871 N Park st
- Hudson:** Sept 11, Tues, 8pm $\frac{1}{2}$, "The Consciousness of the Healing Christ" (Grant)*
- Massillon:** Sept 9, Sun, 3pm $\frac{1}{2}$, "The Healing Power of God in Business" (Charbeneau) Holiday Inn, 2050 Lincoln Way, E
- Middletown:** Sept 11 $\frac{1}{2}$, Tues, "Christian Science and the Achievement of Good" (Strong)*
- Troy:** Sept 10, Mon, 8pm $\frac{1}{2}$, "Christian Science and the Achievement of Good" (Strong) Church, 1509 W Main st
- OKLAHOMA** **Oklahoma City:** Sept 10, Mon, 12 noon, "Prayer Is Effective in Our Economy" (Leever) Kerr McGee Park
- OREGON** **Baker:** Sept 14, Fri, 8pm $\frac{1}{2}$, "God Is Your Provider" (Alton) Church, 3d and Washington sts
- Portland:** Sept 13, Thurs, 8pm, "The Three Great Christian Demands" (Hawks) Church, 1722 SE Madison st
- SOUTH DAKOTA** **Watertown:** Sept 13, Thurs, 7.30pm $\frac{1}{2}$, "Prayer Is Effective in Our Economy" (Leever) Church, 200 Highland
- TENNESSEE** **Memphis:** Sept 11, Tues, 8pm $\frac{1}{2}$, "Prayer Is Effective in Our Economy" (Leever) Church, 3535 Central av
- TEXAS** **Amarillo:** Sept 7, Fri, 8pm $\frac{1}{2}$, "God's Mandate to Live" (Leedom) Church, 2701 Julian blv
- VERMONT** **Burlington:** Sept 11, Tues, 8pm $\frac{1}{2}$, "Christ—The Light Shining in Darkness" (Jeffery) Church, 420 S Union st
- WYOMING** **Casper:** Sept 9, Sun, 3pm $\frac{1}{2}$, "God Is Your Provider" (Alton) Church, Fourth and Grant

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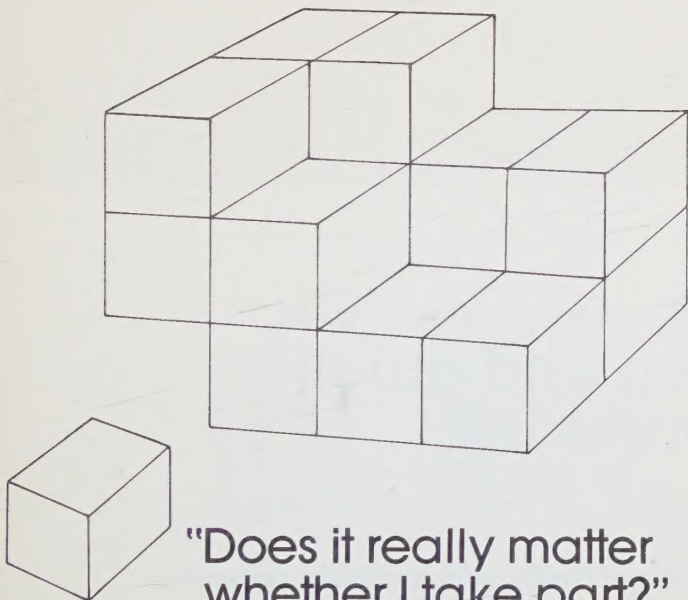
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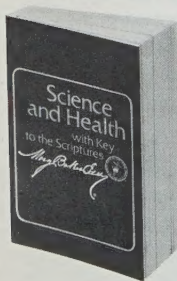
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